



TREATY COUNCIL NEWS

1259 Folsom St. San Francisco CA 94103

Vol. 7 No. 2
June, 1987

David Sohappy: Tradition On Trial

On April 29, 1987 a jury in the court of the Yakima Indian Nation found tribal elder David Sohappy, Sr., his son David Jr. and three other Yakima Indians "NOT GUILTY" of all charges of illegal fishing brought as a result of the federal undercover operation known as Salmonscam, which was conducted along the Columbia River in 1981 and 1982. Following thirteen days of trial and eight hours of deliberation, the jury decided that federal and state agents had acted improperly in conducting the "sting," and had entrapped the defendants. In a further special verdict finding that could have a significant impact on the rights of traditional people, the jury concluded that tribal regulations governing fishing seasons in 1981 and 1982 impermissibly infringed on the free exercise of the Sohappys' religion.

Following the surprise verdict, the Yakima Tribal Council requested that President Reagan pardon the tribal members, whose federal court convictions were based upon alleged violations of tribal law under the Lacey Act Amendments of 1981. Assistant Attorney General Henry Habicht has insisted that the tribal fishermen be returned to federal prisons where they face prison terms ranging from one to five years. Following a telephone call to Council Chairman Mel Sampson from Ross Swimmer, Assistant Secretary for Indian Affairs, the council voted 8-4 in favor of complying with the federal custody de-



David Sohappy

mand, but attached certain conditions to the transfer. The tribe's demands have not yet been addressed by the federal authorities, and the fishermen remain in the tribal jail in Toppenish, Washington.

Testimony introduced at trial revealed that David Sohappy, Sr. has been subjected to over 25 years of continual harassment and intimidation by officers from the Washington State Department and Fisheries, an agency with a documented history of hostility toward Indian treaty-guaranteed fishing rights. The federal sting

continued on page 2

Leonard's Case Goes To Supreme Court

On May 29, 1987 Leonard Peltier's appeal for a new, fair trial was filed with the U.S. Supreme Court. This appeal represents Leonard's last opportunity for redress within the U.S. Criminal "Justice" system. The U.S. government has continuously maintained before the international community that Leonard Peltier is not a political prisoner, since his rights are still being protected by U.S. criminal justice procedures. The Supreme Court's decision will be the final test of this so far dubious claim.

According to Bruce Ellison, one of Leonard's attorneys, the issue now before the Supreme Court in Leonard's case is whether or not a person is entitled to a new trial in this country when the government has targeted this individual for prosecution, fabricated evidence to get a conviction and suppressed all evidence which in any way conflicts with its case.

Leonard Peltier was convicted in 1977, charged with the murder of two FBI agents who died in a shoot-out in Oglaala, South Dakota June 26, 1975. The shootout took place in the context of an FBI and BIA "reign of terror" on Pine Ridge Reservation, in which the American Indian Movement had been targeted because of its stand against resource exploitation and violations of the 1868 Fort Laramie Treaty. Documents obtained 4 years later by Leonard's attorneys under the Freedom of Information Act, proved the fabrication of evidence crucial to the government's case against Leonard.

In addition, instead of 3500 pages of documents that the government provided to the defense at the time of the trial, the FBI actually had in its possession more than 18,000 pages of documentation relating to the events surrounding Leonard's case. To this

continued on page 2

-BULLETIN-

On June 4, 1987, one day before a scheduled bail hearing in Yakima Tribal Court, the five Yakima fishermen, David Sohappy, Sr., David Sohappy, Jr., Mathew McConville, Leroy Yocash and Wilbur Slockish were surrendered to federal authorities. The Tribe's actions followed a threat of a cutoff of federal funds to the Tribe by Ross Swimmer, Assistant Secretary of Indian Affairs, Department of Interior. The Sohappys and McConville were transferred to Gelger Air Force Field in Spokane and the other two defendants are being held in Spokane County jail.

The threat of cutoff of federal funds is reminiscent of similar tactics used against Nez Perce Chief Joseph in the early 1900s. Chief Joseph, who spent the last years of his life as a political prisoner on the Colville Reservation, suffered a cutoff of his family's meager beef rations when he refused to allow his children to be sent to a boarding school in Spokane.

Petitions to commute the federal sentences have been sent to the President by the fishermen, with the support of the Tribe.

**Report From The
U.N. Commission On
Human Rights... p.8**

Leonard Peltier

continued from page 1

date, 6000 pages in whole, and 5000 pages in part, have still not been turned over to Leonard's defense on "national security" grounds.

Faced with the evidence that was obtained through the Freedom of Information Act which had been withheld during Leonard's trial, the 8th Circuit Court of Appeals declared in September of 1986, that this new evidence cast "strong doubts" on the government's case against Leonard. The Court stated that the previously suppressed evidence showed that the government's key witness had lied in court about "the most important piece of evidence in the case" a ballistic test which the government claimed linked a shell casing found near the bodies to a rifle allegedly used by Leonard the day of the shoot-out. Contrary to the FBI ballistic "expert's" testimony, the new evidence from an internal FBI memo showed that the most definitive ballistic test had turned up negative. However, the 8th Circuit Court, relying on obscure legal interpretations, decided that although Leonard would possibly have been acquitted if all the evidence had been presented, he still did not deserve a new trial.

Now, even the government prosecutors have changed their original position, stating on October 15, 1985 in oral arguments to the Court of Appeals that they do not know who actually killed the agents, and they now consider Leonard to be guilty of "aiding and abetting" rather than murder. Nevertheless, Leonard remains in prison, having served 12 years of two consecutive life sentences for murder.

Because of suppression and withholding of crucial evidence in the case, as well as many judicial "irregularities" in the trial itself, Leonard's attorneys are basing their appeal to the Supreme Court on the Constitutionally guaranteed right to a fair trial, which includes the right to prepare and present a defense, the right to effectively confront the witnesses accusing you, and the right to obtain all the evidence held against you. According to Bruce Ellison, "this decision will be one that affects the rights of all people within the U.S., as it will address the critical question of how much evidence the government can suppress before a trial can be considered unfair."

Fifty-five Congressmen and women signed an "amicus curiae" (friend of the court) brief which was submitted to the 8th Circuit Court of Appeals calling for a new trial for Leonard. Leonard Peltier is asking for all those who support human rights to write or call their congressional representative asking them to immediately sign on to Congressman Don Edwards' (D-CA) new amicus brief, calling for a new

trial which will be submitted to the Supreme Court by the end of June, 1987. In addition, religious leaders, indigenous organizations and human

rights organizations around the world are supporting Leonard's right to a new, fair trial, in which the truth can finally be presented. ■

LEONARD PELTIER CONTINUES TO BE DENIED THE RIGHT TO INDEPENDENT MEDICAL TREATMENT FOR A BLOOD CLOT BEHIND HIS LEFT EYE, WHICH HAS LEFT HIM PARTIALLY BLIND. WRITE TO THE FOLLOWING ADDRESSES, REQUESTING THAT BASIC HUMANITARIAN PRINCIPLES BE UPHOLD FOR LEONARD PELTIER, AND HE BE ALLOWED EXAMINATION AND TREATMENT BY A PHYSICIAN OF HIS CHOICE. SPECIALISTS FROM ALL OVER THE WORLD HAVE OFFERED TO TREAT LEONARD'S EYE CONDITION. PLEASE WRITE TO:

Norman Carlson, Director
U.S. Federal Bureau of Prisons
320 1st St. N.W.
Washington, D.C. 20534

Warden Jerry O'Brian
Leavenworth Federal Penitentiary
P.O. Box 1000
Leavenworth, Kansas 66048

Send a copy to your congressman/woman and Congressman Don Edwards who is monitoring Leonard's case closely:

Congressman Don Edwards
Chairman, Congressional Subcommittee on Civil and Constitutional Rights
U.S. House of Representatives
Washington, D.C.

Write a letter of support to Leonard Peltier:
Leonard Peltier POW 89637-132
P.O. Box 1000
Leavenworth, Kansas 66048

SUBSCRIBE TO *CRAZY HORSE SPIRIT*, the official news magazine of the Leonard Peltier Defense Committee:
P.O. Box 6455
Kansas City, Kansas 66106



David Sohapp

continued from page 1

was instituted on April 13, 1981 by the National Marine Fisheries Service (N.M.F.S.) at the request of the Washington Fisheries Department. At that time, N.M.F.S. was the defendant in a federal court lawsuit brought by the Columbia River tribes for improperly regulating the non-Indian commercial fishing in the ocean off the mouth of the Columbia River. According to the assistant U.S. Attorney who handled the federal Salmonscam trial "The instant investigation was begun in anticipation of expected changes in the Lacey Act." That legislation, which did not become law until November 1981, was claimed by its supporters to be intended to help tribes regulate on their own, and was never considered before the Senate Committee on Indian Affairs.

Washington State Department of Fisheries officials refused to provide any of the hundreds of pages of documents accumulated in their years of surveillance of the Sohapp family at Cooks Landing, Washington. In addition, N.M.F.S. was willing to provide only those documents and evidence that would help the tribal court prosecution, and refused to provide tapes of the numerous conversations with David Sohapp in which he repeatedly stressed his religious right to honor the salmon in his traditional manner, free from state interference.

In the end, all the obstruction by state and federal authorities proved meaningless, and the truth of the Salmonscam began to emerge.

Defense Attorney Thomas P. Keefe, Jr., called the verdict "a clear and sweeping vindication of David Sohapp and the other traditional subsistence fishermen on the Columbia River. This case shows that an individual treaty Indian is not obliged to sit by the river and starve just because his tribe may have been bullied into accepting an unfair and unjust regulation from the state." Keefe assailed "the racist system for allocating the multi-million dollar Columbia River fishery which leaves virtually nothing for the native people who have a right to the resource."

While the tribal court acquittals do not directly affect the federal sentences, the defendants have alleged that the length of the sentences, compared with non-Indian violations of fishing laws in Washington State, constitute cruel and unusual punishment. Tribal officials have joined in the call for Congressional oversight hearings into the use of the Lacey Act Amendments of 1981 in the Salmonscam case. Defense Attorney Keefe pointed out that the Sohapp sentences (five years for father and son) have no relation to the convictions in federal court: David Sohapp, Sr. was convicted of

continued on page 11

Fight Against Contamination Continues In Oklahoma



Native Americans for a Clean Environment (NACE) has been fighting the ongoing radioactive contamination of land, air and water caused by Kerr-McGee's Sequoyah Uranium Hexafluoride Processing Plant in Gore, Oklahoma since 1985.

Recent efforts to oppose the opening of yet another Kerr-McGee facility in the area were overruled by a NRC decision to license the facility despite local protest. The new facility which opened up in May 1987 makes armour-piercing bullets out of the heavy metal byproduct of "depleted" uranium.

Meanwhile, the incredible actions of Kerr-McGee continue, as the facility goes to great lengths to dispose of the radioactive wastes produced by the Sequoyah facility which takes yellowcake ore and processes it for use in nuclear weapons and power plants. In March, Kerr-McGee donated 11,000 bales of hay to the Navajo tribe which had been grown with "fertilizer" made of contaminated wastes from the plant. The facility has been spreading these wastes over

fields they own in the area, claiming that, since it is high in nitrates due to the nitric acid used to extract uranium ore, it qualifies as "fertilizer." According to NACE chairperson Jesse Deer in Water, this method is "an easy way for Kerr-McGee to get rid of their wastes," again at the expense of Indian peoples.

Radioactive waste dumping has created another focal point for NACE organizers, as they mobilize to prevent the reissuing of a permit for Kerr-McGee to dump radioactive wastes into the Arkansas River. Although Kerr-McGee had been disposing of radioactive contaminants in the river since 1980, local community members didn't find out about it until 1985. Kerr-McGee's permit ran out in 1982, but according to Deer in Water, they continued the dumping anyway. Indian activists are using as a basis for their strategy a 1970 Supreme Court decision, *Choctaw Nation et al vs. State of Oklahoma et al*, which upheld the Oklahoma Indian Nations' jurisdiction and ownership of the rivers flowing through their lands, even after their land rights had been terminated.

Meanwhile, NACE wants to call attention to a recent bill introduced in the U.S. Senate, offering \$100 million a year "incentive" to any state or Indian tribe which accepts the United States' first high level nuclear waste dump. Jesse Deer in Water is sure that NACE will fight against such plans in their area, and encourages Indians of other Nations to do the same. "It's not just Kerr-McGee that we're fighting," she says. "It's the whole system that allows corporations like them to poison people for profit."

FOR MORE INFORMATION
CONTACT NACE AT:

Rt. 2, Box 51-B
Vian, OK 74962
(918) 773-8184

A Message From Big Mountain

Thank you to all the support groups throughout the country for giving us the strength to stand our ground. As our resistance continues at Big Mountain, we are facing increasing pressure from the government, trying to influence the people to sign up for relocation.

The development near the land is growing and coming closer to Big Mountain very fast. Water drilling, pipe lines, housing projects, road "improvements" and fencing are examples of the development that is going on. Livestock impoundment by BIA impoundment crews continues in an attempt to starve the people off of the land. Low-flying air surveillance by military planes is constant, disturbing people old and young, and startling the livestock. Sickness among the people, trees, plants and animals has increased. Many more stillbirths and birth defects among the horses, sheep and cows have been noticed this year, and many people believe it is because of these planes or something coming from them.

Fourteen houses have been completed by the BIA on the so-called "New Lands," an area contaminated by a 1979 radioactive spill into the Rio Puerco from a United Nuclear uranium processing plant. The EPA declared the land and water in this area contaminated, so BIA plans to relocate Big Mountain families to these "New Lands" have been held up for now. The BIA is now trying to find a way to get around the EPA's decision, and go ahead with more construction and relocation to the area.

Our position at Big Mountain is to have self-determination. Our goal is to maintain our homeland.

If you are interested in being in contact with us, or would like to contribute to our struggle write:

Support for Future Generations
Box 22134
Flagstaff, AZ 86002

Indigenous Uranium Forum

Indigenous First Nation Peoples, who are victims of the nuclear weapons/power cycle, will send delegates and designated observers to the GLOBAL RADIATION VICTIMS CONFERENCE and the historic INDIGENOUS URANIUM FORUM in New York City this fall. Delegates will represent Indigenous Peoples of the Pacific Rim, Namibia, the Pacific Islands, Turtle Island (North, Central and South America), as well as the Samek of Northern Europe.

The Forum will be a 4-day working meeting preceeding the Global Radiation Victims Conference. Its purpose is to begin to address and to

educate the world community about the health and environmental effects of radiation experimentation of colonized and "trust territory" populations. The forum will consider the abridgment of human rights and the usurpation of land rights resulting from encroachment by industrial power preparing for nuclear war. It will also document the oral histories of First Nation radiation victims.

The primary focus of this year's Forum will be the case of the Marshall Islanders, who have experienced atomic bomb testing and the storage of atomic bomb debris. The Marshall Islands have also been a testing

ground for the policy called "Compact of Free Association," the official U.S. Strategy is to suppress the Nuclear Free and Independent Pacific Movement, which opposes U.S. nuclear militarization and "Strategic Trust" colonization of the Pacific.

The organizing principles of the Indigenous Uranium Forum are based on the beliefs that First Nation Indigenous Peoples are negatively affected by all phases of the nuclear weapons/power cycle, that they have experienced genocide as a result of this deadly cycle, and that the healing of

continued on page 11

Alaskan Natives Charge U.S. With Genocide

The Alaska Native Claims Settlement Act (PL 92-203) was passed on December 18, 1971. The majority of Alaskan Native Peoples were never consulted about this act, which terminates all Native children born after 1971, appropriates 331 million acres of land, imposes "Native corporations" on tribal peoples, issues stock to "eligible" Native Peoples in exchange for their land rights, and terminates all Native hunting and fishing rights.

Although some Alaskan Native people have accepted life under these corporations, many traditional Alaskan villages are beginning to assert their sovereignty and call for the repeal of ANCSA, which they believe serves the interests of the oil companies rather than the Alaskan Native People.

Meanwhile, the U.S. Congress is currently debating the "1991 amendments" to ANCSA, proposed by Alaska's congressional representatives, in an attempt to appease Alaskan Natives, yet not interfere with corporate energy interests' ability to exploit Alaskan resources. Under ANCSA as it now stands, the stock issued to Native People can be sold on the open market in 1991.

Chickaloon Athabacan village in south-central Alaska has been actively asserting its sovereignty rights and encouraging neighboring villages to do the same for the past 5 years. Gary Harrison, a member of Chickaloon's Traditional Tribal Council, does not hesitate to describe ANCSA as genocidal, stating that "any time a foreign government comes in and tells another government how to take care of their lands, their resources, dictates their day to day lives, denies their self-determination—it's an act of genocide." "ANCSA has taken the tribes' lands and given them to corporations and that's called stealing," Harrison continues.

Like many other pro-sovereignty Native Peoples of Alaska, Chickaloon's Traditional Council has called for the defeat of the "1991 amendments" because as Harrison states, their passage would "seal the fate" of Alaska Natives under ANCSA, even though the amendments contain some provisions which at first glance seem to be included to appease the traditionals. (For example, the amendments state the corporations may vote to transfer the corporate stock to other entities after 1991, rather than sell it, but traditional tribal governments are not specified as recipients.) The "1991 amendments," like ANCSA itself, leave the land in the hands of the corporations, do not recognize

the traditional councils and elders as the legitimate governments of Alaska, and therefore do not recognize the authority of traditional peoples to stop oil drilling and other destructive forms of resource exploitation.

Recently, the traditional Yupik (Eskimo) village of Atmautluak in western Alaska, through a resolution by their Elders Council, has declared their intention to take the U.S. government to the World Court for the crime of genocide because of the effects of ANCSA. Atmautluak, like the Chickaloon and several other traditional Alaskan villages, has made a land claim asserting sovereignty and jurisdiction over their traditional lands—lands now recognized as belonging to the corporations created by ANCSA.

Below is a copy of Atmautluak's resolution as sent to the IITC.

Atmautluak Traditional Council
General Delivery
Atmautluak, AK 99559
(907) 553-5610

RESOLUTION 87-01

Whereas, The United States of America has become signatory to the International Convention on the Prevention and Punishment of the Crime of Genocide;

Whereas, The Elders Council of Atmautluak, the governing authority of the sovereign people of Atmautluak, deems the Alaska Native Claims Settlement Act of 1971 (U.S. Public Law 92-203) genocidal;

Whereas, It is in the best interest of Atmautluak Yupit to seek international protection

through the World Court arresting the genocidal acts of the United States of America toward the Yupik;

Therefore, Be it resolved that the Elders Tribal Council of Atmautluak hereby petition the World Court to do the following:

1. Receive and hear the charge hereby being made that the United States is committing acts of genocide against the Yupik;
2. Suspend U.S. Administration in the Yupik homeland; and
3. Receive into voluntary custody the Yupik to insure international order under the direct protection of the Court and the United Nations' General Assembly and Security Council until such time as the present issue is resolved.

Passed this day of February 10, 1987.
Elders Tribal Council of Atmautluak

WRITE YOUR CONGRESSMAN TO VOTE AGAINST "1991 AMENDMENTS" AND TO REPEAL ANCSA (PL 92-203)

FOR MORE INFORMATION on Alaskan native land struggles write the IITC for an Alaskan fact sheet or contact:

United Tribes of Alaska
P.O. Box 201991
Anchorage, Alaska 99520-1991
and
Alaska Rights Consultants
A Tribal Organization
P.O. Box 1105
Chickaloon, Alaska 99674

Nuclear Free And Independent Pacific

In February, 1987 the IITC participated in a meeting of the Nuclear Free and Independent Pacific Network and the Pacific Concerns Resource Center Steering Committee, held in Aotearoa (New Zealand).

At this meeting, delegates discussed plans for the 5th Nuclear Free and Independent Pacific Network Conference, to be held in Manila, Philippines in November, 1987. The conference will address many issues of vital concern to the Pacific Islands and Pacific Rim Peoples, such as colonization, militarism and nuclear testing, political interference, economic exploitation, sovereignty movements, and land and liberation struggles.

The Network's conference is

held every three years, hosted by various Pacific Island Nations. The last conference was held in Vanawatu in 1983, and was attended by two IITC delegates. At that time, IITC's late director Bill Wahpepah was elected to the Steering Committee that would plan the next conference. A three day pre-conference caucus of Indigenous Peoples will precede this year's conference, and then participation will be open to all other participants and observers.

FOR INFORMATION CONTACT IITC OR:

Hilda Halkyand - Harawira
P.O. Box 24 Kaitia
Aotearoa (New Zealand)

Native Hawaiians Struggle For Self-Determination

Aloha. We, the Indigenous People of Hawaii, maintain we are Hawai'i first, Hawaiian second, and American only through a fundamentally dishonest scheme. We have searched for the soul and conscience of America to inform the American public and the world as to the plight of our Pacific Native Nation. Our lawful and legitimate government was suspended subsequent to the coup d'etat of June 17, 1893, inspired by rabid annexationists with the aid and participation of U.S. agents and armed forces, thus unilaterally violating treaties of perpetual peace and friendship binding the U.S. government and the Lahui Hawai'i (Nation of Hawaii).

A bogus non-Native government was established, calling itself the Republic of Hawaii, consisting of greedy businessmen bent on fleecing the island and its aboriginal descendants. This fraudulent "Republic of Hawaii" held the last legitimate ruler of our Native Nation, Queen Liliuokalani, prisoner in her own O'loana Palace. The Queen had surrendered temporarily her rule to avoid unnecessary bloodshed until such time as the enlightened justice of America would recognize the criminal actions of its agents and gunboat diplomats, and return Queen Liliuokalani to her rightful place as Head of State of the Hawaiian Nation.

Ninety-four years later, Native Hawaiians continue to pursue our rightful claim to self-government and self-determination. We have exhausted domestic remedies, including participation in racist Commissions set up by President Reagan in an attempt to whitewash America's role in the theft of our Nation, where Hawaiian participants were consistently outvoted.

1987 has been designated "The Year of the Hawaiian" here in our island homeland. But unfortunately, every social and economic study finds that Hawaiians are the most likely to die of cancer, diabetes, inadequate health care, lack of jobs and housing. Of course, the prison population has swelled beyond capacity, with Hawaiians making up the majority of the prison population.

The Ocean, which has traditionally been our source of sustenance and spirituality, is now a source of staph infection and contamination. Tourist cruise boats have been allowed to discharge human waste in and around our waters. Industrial contamination of fertile agricultural lands

continued on page 11

International Peace Conference Tripoli, Libya



Delegates March For Peace In Tripoli, Libya

photo: Dick Bancroft

Representatives of the International Indian Treaty Council recently attended the First International Peace Conference in Tripoli, Libya. The week-long conference coincided with the April 15, 1986 United States bombing of homes, hospitals and schools in Libya. Over 20 sovereign Indigenous Nations from North America were represented in the delegation, and participated in week-long events to commemorate and memorialize the Libyan Peoples El Fatah "Green Revolution" for peace.

Delegates spoke about sacred Indian treaties, Indian land rights, Indian fishing rights and United States resource exploitation of Indian lands. Representatives of political prisoner Leonard Peltier were also included among the several thousand in attendance.

The conference included a panel discussion composed of several delegates of the Libyan Peace Committee. Libyan representatives shared their perspectives on imperialism as the enemy of humanity and peace. They expressed that the bombing of their leader's home was calculated and planned; building since the 1981 closing of the Libyan embassy in Washington D.C. Other events leading up to the Thatcher and Reagan 2:00 A.M. bombing, included the expulsion of Libyan students from the U.S., stoppage of spare parts imports and the distorted media campaign which charged that Qaddafi had sent "hit squads" into the U.S.; information that the U.S. government since admitted to be false.

The bombing focused on civilian targets. No military targets were hit.

Civilian casualties included Qaddafi's infant daughter and his home was left in shambles.

The U.S. government charges, that Libya is responsible for terrorism, have never been proven according to the Libyan Peace Committee. They believe that the propaganda, economic and military aggression carried out in the guise of planned U.S. terrorism is because the U.S. wants control over the Libyan nation and its resources and wishes to destroy the El Jamahiriya.

The people of Libya lived under colonial Roman, Turkish, Italian and Phoenician control for hundreds of years until their liberation on September 1, 1969. This revolution is known in Libya as "El Jamahiriya," "The Masses" and is based on self-determination. The Socialist People's Libyan Arab Jamahiriya are at peace with and support the Indigenous Red Indian Peoples of this hemisphere. To show this, a young representative of the Indian Nations received the honor to light the Libyan Torch of Peace at the Libyan leader's former home.

Simultaneous to the International Peace Gathering and Torch lighting in Tripoli, a peace demonstration was in progress at Lafayette Park across from the White House in Washington, D.C. As a result of this historic exchange in solidarity and cultural expressions with Libya, the indigenous people of this hemisphere returned "home" with a clear understanding that people around the world support Indian resistance to exploitation and that to maintain peace, we all must be alert. ■

Guatemala: A Bulletin From CUC



The *Comite de Unidad Campesina (CUC)*, a member organization of the *International Indian Treaty Council*, recently released a statement entitled "On this, the First of May, We Want Land, We Want Peace." The following is a translated excerpt from this statement, describing the current demands of the people of the Land in Guatemala.

The workers of the land, Indians and poor Latinos, organized in the *Comite de Unidad Campesina—CUC* (Committee of Unity of the People of the Land) on this International Workers Day, address ourselves to our brothers, the workers of the land, laborers, workers in general and to all the People, in order to denounce the situation of misery and repression that we continue to suffer, and to call attention to the position of our organization towards some of the fundamental problems afflicting Guatemala.

15 Months of Deception

15 months have now passed since President Cerezo and the Christian Democrat Party took charge of the government of Guatemala, and we continue to state that none of his offers or promises have been carried out. One year ago, last May 1st, our *Comite* stated publicly that "hundreds of thousands of workers of the Land voted for Venicio Cerezo because they believed his campaign promises and had hoped that the repression of our communities would be ended. For this reason we, together with the other sectors of the population, demand that these promises be kept"; and we took that opportunity to put forth the principle reasons for the continued struggle of the Workers of the Land:

- For the right to dissolve the "civil patrols," the "model villages" and the "development polls." (IITC note: CUC as well as numerous human rights organizations around the world identify these governmental structures as forced work brigades and concentration camps that maintain more than one million Guatemalans, mostly Indians, under direct military control.)
- For the right to work for just salaries, and against the rise in the cost of living.
- For the right to have land and to work it so that it will produce.

- For the right of our displaced brothers within Guatemala and refugees in other countries to return to their original communities and regain their homes and lands.
- For the right to the education of our children; for the right to have health centers and affordable medicines; for the right to practice and live our religious beliefs in freedom.
- For the right of our disappeared and kidnapped family members to be returned, and that those responsible for the massacres and the destruction of our communities be punished.

Now, one year later, we see that not one of these just demands have been met by the Christian Democrat Government. In the final analysis, what have been offered are new promises and changes of names in an attempt to confuse public opinion. Sad to say, we have once again, like so many times in our long history, been deceived by the rich and by the politicians, who only used our votes to gain the power and privileges of government. Today we repeat that these central demands are the principle needs for which we organize and struggle. These should be resolved and satisfied by President Cerezo, if he, in truth, wants to begin building democracy in Guatemala. ■



The Indian Struggle In El Salvador



Below are excerpts from a recent interview conducted by the South and Central Indian Information Center (SAIIC) with Adrián Esquino, a traditional chief of the Nahuat Nation. Chief Esquino traveled to Washington, D.C. in April, 1987 and met with Congressional, religious and community leaders to present the struggles of the Indian peoples of El Salvador in the face of oppression by the U.S.-supported Salvadorean military. (Translated from Spanish by SAIIC).

What region in El Salvador are you from?

We, the Nahuat, are located in the Western region of the country. The Lencas live towards the East, and the Mayas occupy a part of Chalatenango, to the North of the country.

What is the general situation like at present?

Well, Brother, the current situation in El Salvador has deteriorated, especially for us, Indigenous People. Violence has recurred. Well, why not say it, since 1932 (when 35,000 people were killed), until the '80s, even up to today, the population that has been repressed the most, that has been massacred the most, has been the Indian. On February 22nd (of

1983) seventy-four Indians from a single cooperative in Las Hojas, were assassinated. In 1982, in another community, 36 Brothers were killed. Generally speaking, it is the Indian People who are in the worst situation.

Who were the assassins?

Well, generally our Brothers are killed by members of the Armed Forces.

Is the government accomplice to this?

Sure, and that is why we have come to Washington (to report this). During his electoral campaign, Duarte (the current president of El Salvador) promised to prosecute Colonel Elmer Gonzalez Araujo, who was responsible for the massacre.

And what happened to the Colonel? Has he been sentenced?

No, actually the opposite occurred. As a reward, he has been appointed Chief of Logistics of the Armed Forces.

What are the claims of the Indian people?

The principal claim is to our land. Most of us are not professionals; we live of the land. So we ourselves said that "An Indian with land is an Indian with title, and an Indian without land

is an Indian without title." So, our main objective is to keep our land. We also have other claims. Most of us do not have houses, there is no education or schools, there is no medicine or clinics for us, there is no work. Therefore, we have a wide range of problems in El Salvador.

How do you feel Indian People will overcome this situation? Are you in contact with non-Indian people who can assist you?

First of all, the non-governmental Indigenous Association, as we call it, has joined the Salvadorean National Workers Unity (UNTS). UNTS is a coalition of all grass-roots organizations: Unions, cooperatives, peasants, Indians and other sectors... We are convinced that the only way to face this situation is to unite. UNTS is the strongest organization in the nation.

How do non-Indian members feel towards Indian participation in UNTS?

The peasants see that we are responding to the policies of the current government. The unions have all had problems, but today the problems are worse for the Indians; particularly our organization. We call it non-governmental because the government, together with the Instituto Americano

Nicaragua Update

The final draft of the Autonomy Document for the Atlanta Coast was passed at the end of April, 1987 by the Autonomy Commission representing the Miskito, Sumo, Rama, Garifano and Creole Indigenous communities of Nicaragua. The passage of this Document is the product of more than 2 years of discussion and negotiation and is seen by the IITC as a positive step towards Indian self-determination in Nicaragua. The Autonomy Document also serves as an example to the rest of the hemisphere of the development of a respectful relationship between Indian Nations and a government.

The Autonomy Document in its finalized form calls for direct Indian involvement in the control of natural resources, the election of community and regional representatives to the Autonomy Commission, the recognition and full participation of women, and the recognition of the Indian languages and cultures. It will become part of the new Nicaraguan constitution.

The complete Autonomy Document along with a commentary will be included in the next issue of Treaty Council News.



Woman In Salvadoran Refugee Camp: One Of Many Thousands Displaced By The War
photo: Adam Kufeld



(American Institute for the Development of the Free Unions) have tried to divide us by bribing people. The government created its own "Indigenous Association," and took away our legal status (and our offices, which are occupied by the military and the dissident group).

What crops do you grow?

We grow rice, beans, maize, choca, camote and jicama. We also do crafts. We make clothes, hats, baskets, etc. As you know, us Indians can live anywhere on earth, if we do not do one thing, we do another.

Are you in contact with Indigenous People in Mexico, Guatemala or Nicaragua?

That is right. Today, especially we know that the international Indian solidarity will help us to find a way out, and to get recognition of the rights of Indigenous Peoples.

What can we do here, Indians and non-Indians to help ANIS (the National Association of Salvadorean Indians) and The Indigenous Peoples of El Salvador?

Indians and non-Indians are sending telex, (telegrams or letters) in response to our appeal, asking for respect to the Indigenous Peoples,



and also for prosecution of Gonzalez Araujo, since he is one of the responsables for the killings...After the massacre we have insisted that he should be brought to trial...Because of our demands, we have been robbed of our lands, and even of our offices...So, we have come to Washington to be heard.

Would you like to send a message to the Indian Brothers and Sisters on the West Coast of the US?

...I urge you to unite in solidarity with the Nahuat, Lenca and Maya Peoples of El Salvador during this war situation. We believe that your support, moral or financial, will help us solve our problems and ultimately achieve peace. Again the people suffering this war are the Indians, the peasants, the workers. In the name of the Indigenous Peoples of El Salvador, I ask you to express solidarity towards us, so one day we may find peace together. We thank you for your concern, specially our Brother Nilo Cayuqueo, who works for the rights of Indigenous Peoples, not just of an area, but of the world. In fact, I would like to invite Nilo and all the Brothers and Sisters of North America and other regions, to a traditional Indige-



nous celebration. We Indians need to be strongly united and help each other. In our case, we need your support in the difficult situation that we are going through in El Salvador.

FOR MORE INFORMATION on this or other struggles of South and Central American Indian Peoples, contact:

IITC or
SAIIC
P.O. Box 7550
Berkeley, CA 94707 USA





Report From The 43rd Session Of The U.N. Commission On Human Rights

From February 2 - March 3, 1987 the International Indian Treaty Council participated in the 43rd Session of the United Nations Commission on Human Rights in Geneva, Switzerland. This was the 11th year that the IITC has participated in the Commission as a Non-Governmental Organization (NGO) representing the concerns of Indigenous Peoples of North, Central and South America and the Pacific. This year the IITC provided credentials to 14 indigenous delegates and presented testimony in the form of written and oral interventions on many issues of vital concern to the survival of Indigenous Peoples and Cultures.

Of special importance to the IITC delegation this year was the case of David SoHappy, a Yakima elder and religious leader, currently jailed for exercising his religious and treaty rights, and survival rights to fish as his ancestors did. The delegation was honored by the participation of David's wife Myra SoHappy, who presented oral testimony to the Commission regarding her husband's case and the fishing rights struggle.

The following excerpts are taken from the eight interventions introduced by the IITC to the 43rd U.N. Commission on Human Rights.

Item #5: Question of Human Rights in Chile.

"The Chilean regime is governed by a constitution whose drafting and whose content are condemned by the U.N. General Assembly and by this Commission. In Chile, a system of Human Rights violations was installed, based upon a constitution imposed upon the people, and carried out by laws, decrees and rules dictated by the regime, which totally controls the judiciary. It relies on its repressive military apparatus to kill, torture and kidnap with complete impunity under protective decrees issued confidentially by the courts.

"Furthermore, the leaders of AD-Mapu, a sister organization which defends the rights of the Mapuche, have denounced violent raids conducted by the forces of repression against Mapuche reserves and cultural premises. For example, a raid by military forces on four reserves in the Puren area (province of Malleco) led to three persons being injured and seven being arrested. The wounded included a 12-year old girl."

Item #8(c): Question of the Realization in All Countries of the Economic, Social and Cultural Rights: The Right to Development.

"...It must be remembered that real development for indigenous peoples is a threat to the industrialized capitalist nations because it means control over one's own resources and the ability to refuse the entrepreneurship of these countries and the corporations which dominate their foreign economic and political policies.

"Indian Peoples' right to development must be included within the international communities, the UN and its specialized agencies. To exclude Indigenous Peoples' right to development, particularly as we move into the 21st century, will mean that the colonizers and oppressors of the world toward Indigenous Peoples have not learned to respect our way of life and will continue to perpetuate man's inhumanity to man, and ultimate destruction."

Item #10: Question of the Human Rights of all persons subjected to any form of detention or imprisonment.

"Confronted with the realities of an absence of such protection to Indigenous Peoples and political dissidents in the United States, the International Indian Treaty Council wishes to once again bring the case of Leonard Peltier to the attention of this commission as a well documented example of consistent patterns of gross violations of human rights. Mr. Peltier, a recent recipient of an International Human Rights Award by the Pro-Human Rights Association of Spain, was named because "He was defending historical and cultural rights of his people against the genocide of his race," stated Commission President Jose Antonio Pallin. Leonard Peltier is a known member and leader of the American Indian Movement (AIM) and is currently serving two consecutive life terms in prison after being framed by the FBI for the deaths of two of its agents while he and others stood in defense of women and children.

"The incarceration of David SoHappy, a sixty-one year old elder of the Wamapum Band who fish for Salmon along the Columbia River, has become a case of selective persecution. His case includes jurisdictional disputes between the Tribal Council, the state of Washington and the Federal government.

"Mr. SoHappy has been in jail for seven months and we are now informed that he will go to trial on April 13th. While in Federal custody David

SoHappy has also been denied his diet as a Salmon Culture person. That culture requires consumption of Salmon for religious and health reasons. Mr. SoHappy has also been denied an Eagle feather, a necessary article for his religion. Mr. SoHappy is a leader of the Indian Seven Drum and Advanced Feather Religion. His health is now deteriorating. Mr. SoHappy has diabetes and has lost over fifteen pounds in four months. Just three weeks ago a blood vessel in his left eye burst. Our delegation view Mr. SoHappy's treatment in the justice systems as cruel and inhumane treatment by domestic and international standards."

Item #12: Question of the violation of Human Rights and Fundamental Freedoms in any part of the World.

"We are called, by virtue of our origins, to be responsible for ourselves and to others, and to respect the sacred land on which we walk. Indigenous peoples understand that the rights set forth in the Universal Declaration of Human Rights flow from a mutual relationship with the Creator and are, thus, spiritually based. And yet, the dignity and rights of indigenous peoples throughout the world have too often been violated.

"In ALASKA, the Alaska Native Claims Settlement Act (P.L. 92-203) is a particularly genocidal law. It expropriates 331,000,000 acres of Indian lands and 'terminates' the peoples' existence by declaring non-Indian status for Indian children born after 1971 ("afterborns").

"In CANADA, numerous projects jointly formulated and carried out by the government and multinational corporations also threaten Indian peoples. These mega-projects damage and desecrate sacred lands and kill the life forms dependent on this natural balance. In Canada genocide occurs in a less dramatic way than mass murder: it is called "progress!"

"In MINNESOTA, the Anishinabe people of White Earth are fighting for their very existence. In March, 1986, P.L. 99-264, passed by a handful of members of the U.S. Congress, 'cleared' title of 190,000 acres of indigenous lands for non-indigenous peoples, while leaving only 10,000 acres for Anishinabe peoples.

"In ARIZONA, the traditional Dineh (Navajo) and Hopi peoples face forced relocation from their traditional Big Mountain area to an area contaminated by a nuclear accident in 1979 called the Rio Puerco.

continued on page 10

In Defense Of Our Ancestors

Development within the United States has ended peaceful rest in death for indigenous people. Nearly one million or more American Indian gravesites were excavated by vandals, pothunters, archaeologists, graverobbers and entrepreneurs. The majority of the gravegoods are in museum repositories and display cases. Furthermore, thousands of decapitated American Indian heads (victims of Indian massacres) are scattered worldwide as a result of the United States policy against American Indians.

American Indians nowadays are used to desecrate American Indian ancestral sacred sites and graves. Archaeologists claim "scientific research, political finders-keepers, et cetera..." outweighs American Indian sacred beliefs and cultural respect. Consequently, Indigenous people suffer governmental misconduct, sickness and unhappiness while archaeologists benefit by their theft of Indigenous culture and traditions. This is colonial archaeology that has caused dissection within Indigenous communities and has attacked their peace and sovereignty. Some archaeologists who work with American Indian assistants are insensitive to recognize that these assistants object to the excavation of their American Indian ancestors.

For spiritual and sincere ethical reasons, the surviving American Indians want returned to them for proper disposition all the remains of their ancestors. American archaeologists on the other hand fear reburial means the loss of "knowledge" and the end of their profession. Nevertheless, in some American Indian communities, the reburial of their ancestral remains has created a greater awareness and sensitivity about asserting their rights to cultural self-determination. Some American archaeologists have moved to stop reburial.

In as much as a great wealth of American Indian culture has been lost to ethnocide and genocide, many American Indian elders who know their traditional ways have provided their technical assistance and direction in reburial ceremonies subsequent to repatriation of the Missing Indian Ancestors from museums, auctions, dental laboratories and universities. Criminal prosecutions and constitutional questions continue to arise over the treatment of American Indian skeletal remains, however, little is done to stop their desecration, exhibition and irradiation. There is no protection of sacred Indian lands.

continued on page 12

The O'odham : Peace Among The Human Race

Governments Divide Homeland Into United States-Mexico

Creator placed people around us so that we may be alert on the road He laid to obtain peace.

O'odham Cultural Survival Is Good Feelings, Love and Kind Thoughts

The elders talking of their traditional ways and utilizing their sacred sites strengthens O'odham families to live well together in Peace to enjoy the benefits of traditional ceremonies. The Creator told us to be O'odham with good thoughts and to use our speech to tie us to the land.

Basic Human Rights for Peace, Land, Air and All Natural Rights On Mother Earth

We should never stop being careful with our words in telling our children what to watch for, what not to participate in, and how to be correct. This must not stop.

We Unite To Hold Strong The Customs And Traditions: Land Be Returned, Exploitation of The People Cease— Respect Rights For Peace

Thus, should the Instructions be forgotten then, our relatives will be totally shut out of existence. Many Indian nations are struggling to maintain their traditions for Peace. The public display of our bones is unacceptable. Creator told us to get our Missing Indian Ancestors. It is the same with other Indian nations so, we

must have a similar flesh and think similar.

There Is No Peace: Scraping and Drilling Mother Earth Enslave People And Water

Parents suffer when children do not speak their language. Elders repeat the ceremonies for which they were incarcerated. There is a need to talk to one another to understand each other's thoughts, to help one another. Boundaries in our land shut off traditions. Plants do not bother us but, we need to care for Mother Earth so that she will take care of us. Thus, if there is no land and air pollution, the plants will grow.

Medicines Fenced, Religion Attacked

We ceremony, but are not allowed to plant food.

Stop: Consult O'odham To Cure Homelands

We continue the work of our ancestors, perhaps not accurately however, we have not let go. O'odham are strong and many have changed. Their O'odhamness will never end because they recognize it. Anyone who wants us to forget our traditions, will have to kill us at home because that is where traditions begin.

From a meeting of O'odham elders at Santa Rosa, Arizona March 29, 1987 (Translated from the O'odham language). ■



KAWARIKI¹

A rain come steadily from the North
descending
slowly
stalking
walking

Kei te haere mai te marangai²
Te Kawariki

Powerful raindrops
fall upon my ngakau³
As the strength of these warriors
come to make a youthful stand
a group of young Maori people
upon the marae⁴
of their ancestors
Te Kawariki

I recognize the power that come with
your storm
of many years

I know the pain
that you bear, of our ancestors
who have been betrayed
Te Kawariki

I too have walked on the hikoi⁵
Hoping that somewhere I would meet
with you
so that I could hongī⁶ you
Share my storm with you.

Hinewirangi

Maori Nation of Aotearoa

¹ A group of young Maoris, representing the Northern Tribal areas who walked from the top of Aotearoa in 1984 to protest the commemoration of the Treaty of Waitangi, which has continued to be violated by the governments of Great Britain and New Zealand since its signing February 6, 1840. This walk is now an annual protest by the Maori people.

² There comes a soft powerful rain called Kawariki

³ heart

⁴ gathering place

⁵ walk

⁶ traditional Maori nose-to-nose greeting

U.N. Report

continued from page 8

"In GUATEMALA, the just demands of the indigenous peoples of Guatemala for respect of their human rights, dignity and culture require socioeconomic responses and structural reforms, yet the military only answers by violence, terror, and institutionalized oppressive structures. In Guatemala, 'democracy' and civilian rule are in name only.

"In EL SALVADOR, the National Association of Indigenous Salvadorans (ANIS) still awaits justice in the massacre of 74 Indians in Las Hojas on February 22, 1983. Evidence exists against Colonel Elmer Gonzales Araujo, Captain Salvador Figueroa Morales and eleven others, yet all remain free and at their military posts.

"In COLUMBIA, nine Indians have been disappeared and more than 70 killed in the last six years. One victim is the respected Indian Catholic priest, Alvaro Ulcue Chocue. Another victim, Pablo Hernandez, of the Community Council of San Andreas de Sotavento in Sucre, was tortured and killed by a local landholder and four police officers on October 31, 1986, the day after the landowner and police destroyed crops and homes of Indians."

Item #14: Measures to improve the situation and ensure the Human Rights and Dignity of All Migrant Workers.

"In the small agricultural town of McFarland, California, with a population of about 5,000 people, 9 cases of cancer in children (18 years of age or less) were diagnosed over a two-year period that ended in 1985. The fact of nine cases becomes striking when it is considered that a town of McFarland's size should expect only one case of childhood cancer; that 8 different cancers were diagnosed in the 9 children; that three of the children have already died; one at age 20 of testicular cancer, one at age 10 of leukemia, and one at age 4 of neuroblastoma; and that four of the cancers have been previously associated with agricultural chemical applications (leukemia, brain cancer, testicular cancer, and non-Hodgkin's lymphoma), while the other four have not yet been so linked (Wilms' tumor, neuroblastoma, rhabdomyoma of the eye, and bone cancer of the leg).

"The United Farm Workers of America have called for a ban on the 'Deadly Dozen,' 12 pesticides that are health- and life-threatening. Lieutenant Governor Leo McCarthy of California has stated that 'what we see in McFarland and Fowler may be only the tip of the iceberg.' He noted that 2,000 Californians die each year because of suspected toxic chemical-related cancers.

Item #15: The Role of Youth in the Promotion and Protection of Human Rights, including the Question of Conscientious Objection to Military Service.

"Because of the deplorable state of health care for Indians, the rate of serious health problems is 3 to 5 times higher than the rest of the population, especially problems such as diabetes, heart disease, infant mortality, tuberculosis and alcoholism. The May 1986 study by the U.S. Congress Office of Technology Assessment indicates that American Indians are 3 times as likely to die before age 45 than non-Indians. The Chair of the Health and Environment Sub-Committee of the House of Representatives concluded that the existing system of health care for American Indians was 'failing a people to whom the federal government has a moral and legal trust responsibility.'"

Item #18: Status of the International Covenants on Human Rights.

"Ten years have passed since the Indigenous Peoples and the Land Conference was held in Geneva. Nevertheless, the United States, Canada, New Zealand, Australia, Chile, Guatemala, El Salvador and other countries continue to violate the rights of Indigenous Peoples regardless of their ratification or non-ratification of the Human Rights covenants.

"The United States and the Canadian Governments should not be allowed to violate the spirit and terms of the Human Rights covenants. They may try to disregard and silence these instruments and mislead the offices of the United Nations through reports under the Covenants, but we will be heard as we speak the truth."

Item #22: Implementation of the Declaration of the Elimination of all Forms of Intolerance and of Discrimination Based on Religion or Belief.

"Examples of discrimination based on Religion or Belief and directed at Indigenous Peoples are occurring today in the U.S.A. In the state of Washington, a dramatic and ironic change in legal perspective has taken place about fishing rights on the Columbia River. In particular, religious rights of David SoHappy Sr. and other treaty fishing peoples are being again violated by the U.S. government and the legislative process. The Lacey Act (November 1981) a federal law that unilaterally abrogates the existing treaty rights, was used as grounds for conviction of Mr. SoHappy to 5 years in federal prison for the catching of 317 fish in his traditional fishing stream.

"In Arizona, along the southwestern U.S., national legislation (Public Law 93-531) sets up provisions to relocate 10,000 traditional Hopi and Diné people faced with 'Forced Eviction' from their sacred and traditional

lands. The traditional peoples of this land are being moved by the Bureau of Indian Affairs, and by the Relocation Commission to "new lands." Three of seven of these "new lands" are traversed by a grossly contaminated ephemeral stream called the Rio Puerco. The Rio Puerco was contaminated by radionuclides and heavy metals from a Church Rock (town) Uranium Mill tailings pond spill that occurred on July 16, 1979. It was the worst Nuclear accident in terms of contamination to the environment in U.S. history. The spiritual lands of the Hopi and Diné people are being destroyed and people are being forced to live in a now dangerous land and water area.

"In Hawai'i, the 1980 designation of the island of Kahoalawe as a historical site, and its listing in the National Registry of Historical Sites, has been violated by its use as a target for ship and aerial bombardments. In the Rim Pac military maneuvers, held every four years, the United States, Australia, Canada and Japan continue to assault an island held sacred by the native Hawai'i peoples since the beginning of their history." ■



To IITC Members And All Our Readers

We want to inform you that, unfortunately, the International Indian Treaty Conference, scheduled for June 23-28, 1987 in Saddle Lake, Canada, has been cancelled. The Conference will be rescheduled and the new date and location will be publicized as soon as possible.

Meanwhile, the IITC Board and staff will be meeting to continue the direction of the IITC work. We welcome your input, suggestions and information updates, especially on indigenous land and human rights struggles. Our thoughts and prayers are with each of you in your work and sacrifice for the people and we hope to see you at the next conference.

Respectfully,
The IITC Information Office Staff

David Sohappy

continued from page 2

selling 317 fish and David Jr. was convicted of selling only 28 to federal buyers. By contrast, two non-Indians charged with selling almost \$20,000 of illegally caught fish to Seattle restaurants received 30 days in jail in one instance, and a fine with no jail time in the other.

The treatment of David Sohappy continues to gain national and international attention, and the ongoing persecution of the Sohappy family by federal and state lawmen persists. Secretary of the Interior Don Hodel, at the urging of Washington and Oregon Senators, is evicting the Sohappy family from their tiny home at Cooks Landing, and State Fishery agents last week pulled the family's net from the river once again. Ignoring Myra Sohappy's plea to "Leave us alone and let us live in peace," the State of Washington seems determined to celebrate its Centennial in 1989 with David Sohappy in prison, far from the river, away from his family and traditional way of life.

David Sohappy's ancestor Smohalla, the Wanapum prophet, must have seen the future and the Lacey Act Amendments of 1981 when he said, almost one hundred years ago, "I want my people to stay with me here. All the dead men will come to life again. Their spirits will come to their bodies again. We must wait here in the homes of our fathers and be ready to meet them in the bosom of our mother...It is a bad word that comes from Washington. It is not a good law that would take my people away from me and make them sin against the laws of God. It is a bad law and my people will not obey it."

FOR FURTHER INFORMATION CONTACT:

Sohappy Support Group
2524 16th Avenue South
Seattle, WA 98144
(206) 329-6306



WHAT YOU CAN DO

Write to Daniel Inouye, Chairman, and Daniel Evans, Vice-Chairman, Senate Subcommittee on Indian Affairs, Washington, D.C. 20510 asking for:

1. FREEDOM for the Columbia River fishermen.
2. OVERSIGHT HEARINGS into the Lacey Act and its effect on Indian fishermen.
3. A STOP TO THE EVICTIONS by the Secretary of the Interior at Cooks Landing and other Columbia River "In lieu" sites.

Uranium Forum

continued from page 3

our planet must begin with justice for all radiation victims, including First Nation Peoples. The Forum was mandated in 1984 by delegates to the annual Hiroshima-Nagasaki Commemoration Conference in Tokyo, Japan, including representatives of Gensuikin (Japan Congress Against the A and H bombs) and other peace organizations from around the world. It was their belief that the work of this Indigenous Uranium Forum is of critical importance to the international peace and disarmament movements.

Tom LaBlanc, Dakota, of the American Indian Movement, is the Indigenous representative on the North America Committee for the Global Radiation Conference, and the Coordinator of the Indigenous Uranium Forum.

Peace and environmental activists and organizations are being asked to sponsor indigenous radiation victim delegates, as well as their own delegates to the Conference. Because of economic hardships, a majority of the delegates designated by First Nations will require travel and logistical assistance and support to attend the First Global Radiation Victims Conference.

Those who would like to donate scholarships, honorariums, and stipends directly to the Forum should know that key representatives and contacts will receive priority status in the allocation process. For example, Marshall Islanders will receive first priority for these funds because they will be the main focus of the Indigenous Uranium Forum. It is estimated that there will be approximately 100 Indigenous First Nations representatives attending the Conference.

FOR MORE INFORMATION OR DONATIONS:

INDIGENOUS URANIUM FORUM

Tom LaBlanc, Coordinator
Suite 428
210 Columbus Street
San Francisco, California 94133
Phone: (415) 986-6004

or

Manami Suzuki
GENSUIKIN
4th Floor, Akimoto Bldg.
2-19 Tsukasa-Cho, Kanada
Chiyoda-Ku, Tokyo, Japan
303-6579

Hawaii

continued from page 5

and waters (by multinational corporations) has continued unabated.

Martial law, which was proven unconstitutional after World War II, has been another ruse to expropriate enormous amounts of land without just compensation or consideration of the needs or welfare of our Native Pacific Nation.

The recent hearing (April, 1987) by the Hawaii State Supreme Court on the subject of geothermal energy development vs. the religious practices of indigenous Hawaiians demonstrates the continued insensitivity of the government towards our land claims and religious beliefs. The manifestation of Pele, the Goddess of Fire, must not be exploited by development interests trying to turn geothermal energy into a new source of profits for themselves. At the same time, the bombing of our sacred Kaho'olawe Island continues under the justification of "national security," turning this sacred and beautiful place into yet another "National Sacrifice Area."

Finally, through the acts of the U.S. Congress, Hawaii's indigenous people have been continually coerced, manipulated and pitted against other Native Nations in the lands now claimed by the U.S. Hawaiians are, for example, put into the position of competing for limited funds already far less than adequate to address the needs of America's first peoples. Such U.S. policies attempt to divide potential allies who have every reason to unite in their efforts to overcome their common oppressor, the source of endless misinformation, the United States government.

We need to assert our responsibility of alerting the world to the numerous injustices occurring towards the indigenous inhabitants of Hawaii. It is our wish and desire to convene an International Tribunal not afraid to challenge America's theft of our Nation. We will begin the process of including our people in the planning of our future, and the decolonization of Hawaii. Mahalo Nui.

FOR MORE INFORMATION:

Kaweipuna Prejean
United Hawai'i Aloha (UHA)
2004 Kalawahine Place
Honolulu, HA 96822
(808) 533-1425

~~~~~  
**"If you can recognize the enemy, you will never lose in a thousand battles."**

**-Philip Deere**



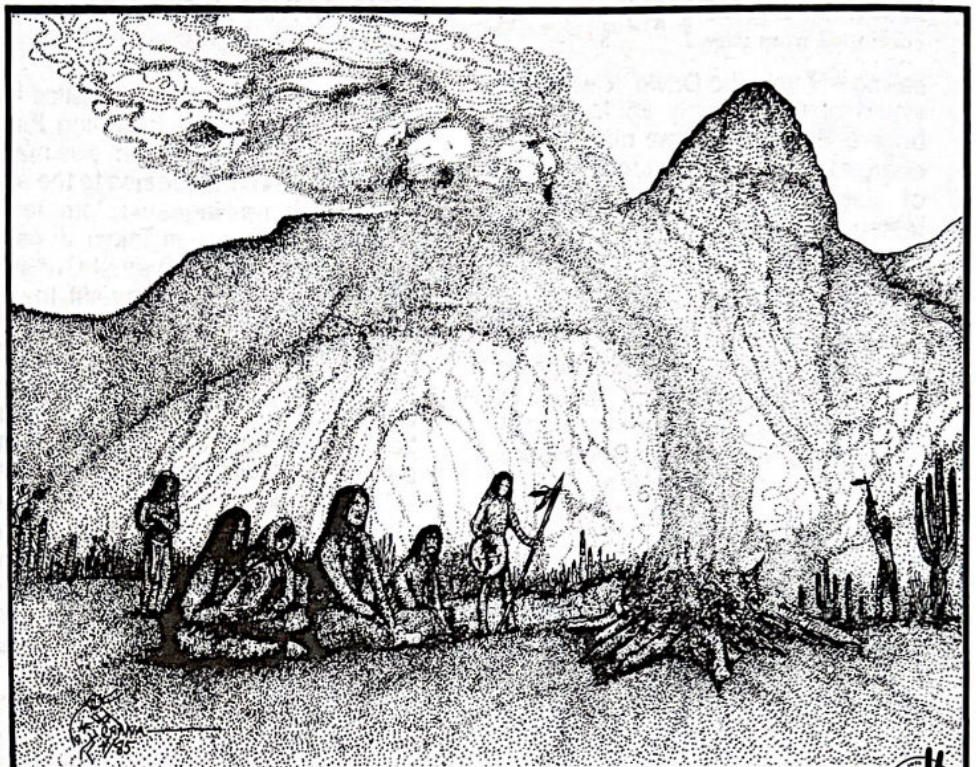


## Our Ancestors

continued from page 9

Proponents of American Indian sovereignty conclude that Indian control over their ancestors as well as Indian control of sacred sites, tools of worship and cultural wealth are the solutions to the issue. Indian peoples from many areas, including South Dakota, Nebraska, Colorado, New Mexico, Florida, Illinois, Arizona, Oklahoma and California have become active on this issue. As a result, five thousand American Indian ancestors within the U.S. have been reburied in the past five years and the care and maintenance of the reburial sites does not stop.

American Indians Against Desecration (AIAD) was formed in 1980 and looked at why American Indians are kept in museum display cases. They advocate reburial. At the request of elder American Indians, AIAD will provide assistance to facilitate the acquisition and reburial of American Indian remains. Although AIAD is committed to keeping the ancestors in their graves, AIAD has participated in mitigation meetings to protect sacred sites from serious impact by major federal projects. Several lawsuits to which AIAD has been party have created strong legal precedence for American Indian religious rights. As a project of the International Indian Treaty Council (IITC), AIAD has entered pro-Indian rights coalitions and participated in discussions where American Indian religious intolerance is addressed. These have included the 6th through 11th annual IITC Conferences, National Congress of American Indians Convention, Peacekeeper Conference, World Archeological Congress, the United Nations Subcommittee on Human Rights and the recent meetings with the U.S. Smithsonian Institution and the U.S. Forest Service.



In Memory Of Our Relatives From The American Indian Movement



AIAD provides information to elders and medicine-people about collections recently found in museums. The elders prepare to rebury. Namely, the ceremonies are the Indigenous people's instructions to keep their sacred lands. Maintenance of the sacred ceremonial sites provides the balance of nature to control destructive phenomenon within American Indian cosmology.

FOR INFORMATION, or if your communities are experiencing grave robbers, vandals or archaeologists contact:

AIAD  
5302 Southeastern Avenue  
Indianapolis, Indiana 46203  
Jan Hamil, Director. ■



The Treaty Council News is the official bulletin of the International Indian Treaty Council and is published by the International Indian Treaty Council Information Office

**SUBSCRIBE NOW!**

### TREATY COUNCIL NEWS

1259 Folsom  
San Francisco, CA 94103



Subscription Rates (1 Year)

Individual ..... \$10.00

Organizations, Schools,

Libraries ..... \$15.00

International Subscribers .. \$20.00

Non-Profit Org.  
U.S. Postage  
PAID  
San Francisco, CA  
Permit No. 10991